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The Frankfort Book Fair: the Francofordiense Emporium of Henri Estienne. Edited, with historical introduction, original Latin text with English translation on opposite pages, and notes, by JAMES WESTFALL THOMPSON. (Chicago: The Caxton Club. 1911. Pp. xviii, 204.)

A SUMPTUOUS book this and a handsome, with its handmade paper, its bold humanistic type, its wealth of illustration from the masterpieces of sixteenth-century engraving. Nor could the Caxton Club of Chicago well have hit on a theme more seductive to book-lovers than the story of the great fair which for almost two centuries was the central book-mart of Christendom.

The booklet which forms a text for the volume has, indeed, as its editor frankly recognizes, no very serious historical worth. The great Genevan publisher's tribute to the capital of publishing is of the genus *Laudatio*, and belongs to the history of literature more than to the literature of history. What it really tells about the Frankfort fair could be put into a page. It was waste of labor to run down in the cyclopedias all its rhetorical allusions. The real account of the fair—filling, and deservedly, two-thirds of the volume—is the historical introduction of Professor Thompson. Beginning with the very invention of printing, this traces the whole course of the German book-trade and of Frankfort's part in it from its rise in the fifteenth century to the transfer of headship from Frankfort to Leipzig in the late seventeenth. It is almost precisely the period covered by the two published volumes of the great official history of the German book-trade; and it is on the solid basis of these researches of Kapp and Goldfriedrich that Dr. Thompson's study mainly rests. But his industry has laid under tribute a multitude of other sources, and to excellent purpose.

With all his industry, his work, alas, shows many marks of haste. Misprints are not few, and especially in proper names. Repetitions abound, and the repetition is not always faithful. Thus, on page 29, we are told, in two successive sentences, that the fairs of Leipzig and Augsburg had catalogues by 1580 and that the one had its first catalogue in 1595, the other in 1598. A few slips are more serious. Reuchlin was of course not the author of the *Epistolae Obscurorum Virorum*, nor Duke George of Saxony an elector. Frankfort's woman publisher, the widow of Jonas Rosa, would hardly recognize herself as "Rosa, widow of Jona". George Willer is made the author, now of "the first catalogue of books for sale at a fair", now of "the first trade list of books appearing at all the fairs"; and both are ascribed to 1564. What Willer published in 1564 was a catalogue of his own stock, old as well as new; and the "first catalogue of all the fairs"—*i. e.*, of all the Frankfort fairs from 1564 to 1592—was the work of Nicolaus Basse (or Bassaeus—Professor Thompson writes "Baseus"), though compiled from Willer's lists. That Christian Wechel was condemned by the Sorbonne and driven from Paris is no longer believed; it was only his

son Andreas who came to Frankfort. Thomas Platter nowhere lauds the Frankfort fair; and it was not in Herwagen's service that he visited it—though he managed Herwagen's business at Basel, while Herwagen went. Feyerabend, the greatest of Frankfort printers, should hardly have been mentioned without citation of Pallmann's monograph; and we should have been told where the much quoted "Marckschiff" can be found. The "Mess-Memorial" of Michael Harder, from which a page is printed in facsimile, is not a catalogue, but an account-book; and the "list of book titles in Michel Harder's catalogue" which is here reprinted in full is not, as might be inferred, a part of that "Mess-Memorial", but compiled by its modern editors to explain it.

Vexatious as are such oversights in such a book, they cannot seriously mar the solid worth of its narrative; and so chattily, so sensibly, with so catching a love of books and their makers, is the story told that all else will gladly be pardoned it.

Le Concordat de 1516: Ses Origines, son Histoire au XVI^e Siècle.

Par l'Abbé JULES THOMAS, Chanoine Honoraire. In three parts. (Paris: Alphonse Picard et Fils. 1910. Pp. xii, 448; 415; 479.)

EACH of these three volumes covers a definite field in the history of the Concordat of 1516. Part I. deals with the origin of the Concordat; part II. with its application; part III. with the subsequent history of the instrument down to 1589. The work is printed with the *imprimatur* of the Bishop of Dijon. The subject was originally proposed by the Académie des Sciences Morales et Politiques, in 1905, but it may be doubted if the French government, in the light of the recent dissolution of the Concordat of 1801, approves of the author's findings.

The work is an advanced expression of modern Catholic reactionism. Its medievalism is startling. The Abbé Thomas assumes the position of St. Thomas Aquinas and that whosoever may have added to or taken from the words of the great Dominican thwarts the divine legation of the Church. In part I., pages 9–28, a series of theses are set up which remind one of the schoolmen, in sustaining which the author "quotes Scripture for his purpose", besides encyclicals of Gregory XVI., Pius IX., and Leo XIII., a letter of Pope Gelasius (492–496), one of Osius, bishop of Cordova, to Constantine, treatises of Geoffrey of Vendome and Yves of Chartres, findings of the councils of Orleans in 511 and of Macon in 585, and the Code of Gratian.

"La société civile n'est point née d'un contrat social ni des suffrages d'un peuple. Elle est issue de la nature même de l'homme, en qui Dieu a imprimé l'instinct de s'associer à ses semblables et le désir de la vie commune. . . . À ce point de vue, le contrat social et les suffrages du peuple, tant vantés par Rousseau, ne sont que des pétitions de principe. . . . La société civile est confinée tout entière dans les limites de l'ordre naturel. . . . Tout autre apparaît la société religieuse. . . . Elle use des biens de l'ordre naturel, mais pour y ajouter ceux d'un ordre supérieur,